

not upon *fashion* or *manners* but upon *moral worth*. He has a keen sense of honor avoiding any mean or low action tending to destroy his character. When he says *yes* it is law, but will not avoid saying *no*, at the proper time. Wealth has nothing to do with his good qualities. A poor man can as truly be a true gentleman as a man of wealth. There are many ways by which one can distinguish a true gentleman. How does he conduct himself towards women and children? He always treats them with respect, promoting his own happiness by making others feel his true sense of honor. He is in the habit of giving his arm to his sister as they walk to and from church and will not let his wife, find her way the best she can, and will never have cause to blush as he sees some gentleman extend to his wife the courtesy she knows is due from him.

Take the little boys and teach them all you would have men to be, have them cultivate mind and body, heart and soul; and make them intelligent, graceful and healthy, thus preparing them for battle with their arms in order, saving them the hard lesson which comes when we rush on without proper training, and they will go forth to bless the world.

Boys are not born men, as a nation is not born in a day. As the boy grows from day to day each deed and act making the man, just so is a nation growing, being made up of individuals.

Can you say that woman has not a part in the making of a nation?

Mothers, sisters, daughters, it behooves us as true women to rouse to the sense of our duty and not let it be said we have not done our duty towards the true man. In all parts of the world, among all nations there are a goodly number of the men and women who value themselves on their moral worth; These are the true men and women, without them our church institutions, societies and asylums for man's elevation could not remain firm.

The past *required* men and women to be good and true, the present *demand*s them, the future will *need* them, and eternity *without* them would be void.

Selfishness cannot be made to know the meaning of true happiness.

#### PERILS THREATEN GOD'S CHILDREN.

BY LIZZIE MASTER'S.

"This know also, *that in the last days*, perils timeous shall come."

The language of this prophecy was forcibly brought to my mind while reading a tract written on the "second birth," published by the Adventists. The writer, speaking from John iii, 3, says to commence with, "That conversion is clearly taught and insisted upon in the Scriptures, no one can deny,—but what is taught here is *not* conversion—if the word '*born*' meant converted, the text would read 'except a man be converted again,'—finally if birth is conversion, where is the begetting? As in the natural, so in the spiritual world, there cannot be a birth without a previous and proper begetting.' That which is born of the flesh is flesh; and that which is born of the Spirit, is Spirit."

Speaking of the ignorance of Nicodemus as being unable to comprehend the meaning of Christ, and his desire to know how a man could "be born when he is old" he quotes, "Jesus answered:

"Verily, verily, I say unto thee except a man be born of water and of the Spirit, he can not enter into the Kingdom of God." Now take notice of his remarks or comments on this verse.

"The context shows that Christ is here speaking of *two distinct births*, one is the water birth, the other is the Spirit birth, *for* He says, that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." We can easily see that he wishes to make it appear that the water birth, the Savior speaks of in verse 5—and the fleshly or natural birth spoken of in verse 6—are the same. Says he, "the first [*water*] birth fits us for this *mortal* state, but the second birth fits us for the immortal state in the Kingdom of God. To be born again or inherit an immortal nature,—that regenerating spirit must come upon you, and the power of the Most High must overshadow us in order that Christ (or the Christ-like nature) may be formed (or conceived) in us the hope of glory.

The seed of divine truth must be planted in our hearts, and under the divine and varifying influence of God's Spirit, it must produce a new and divine nature, *that nature like all begettals is in an imperfect or embryotic state in this life,*

but at the appointed time (the resurrection) it will and must result in the *birth* of an immortal being fit for the Kingdom of God. The new birth *cannot* possibly take place in this life, but in the life to come, for it effects the whole man, not his mind nor disposition merely,—in no other way does Scripture teach us to expect a birth into everlasting life."

Now, if this doctrine be truth, and not error, then surely, Jesus has made a great mistake and has required us to perform impossibilities. Who would be so foolish as to require an unborn child to heed and obey. A child in embryo certainly has no responsibilities, hardly a personality, is incapable even of thought, without sight, hearing or intelligence; and yet according to *this theory*, Jesus, who is wisdom itself, was so unspeakably foolish as to ordain and send out into the world, *unborn* babes, children in embryo, upon the important mission of preaching the Gospel of Jesus Christ.

No wonder that old brother Paul with prophetic vision, born of inspiration of God, announces the sorrowful information, that among the multitude of perils threatening the very elect of God, stand prominently that most deadly peril, *false doctrine*, in his first letter to Timothy declaring that "in the latter times some shall depart from the faith, giving heed to seducing spirits (teachers) and the doctrine of Devils." He saw that the time would come when men, even church members, "having a form of Godliness, but denying the power thereof," "would not endure *sound doctrine*," and in view of this peril he gives to Timothy this remarkable charge: "I charge thee, therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom.

Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine."

Timothy was to be an example to all believers; consequently an example for all ministers and teachers to imitate; therefore we all should take the more earnest heed to the advice and the charge given him, "preach the word." In what light will God regard us and our professions if we reject a portion of his teaching or accept a theory more pleasing to the carnal mind of men, than the life giving word of God. Let Jesus answer this all important question, "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. xv, 9.

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